

6125
C O P I E S

O F

THOMAS CROWLEY'S

L E T T E R S

T O T H E

Q U A K E R S,

Not P R I N T E D *before,*

M A Y 1, 1776:

(Excepting a few of the Latter)

Together with some *Essays* in his Youth.

EXHIBIT



101

C O P I E S, &c.

A Copy to S. F.

Esteemed Friend,

ABOUT the month, call'd June or July, I sent, per favour of thy Brother, a small treatise on the subject of Liberty of Conscience, in regard of paying Tithes, &c. I have not been informed of thy receiving the same, nor of thy sentiments concerning it; but having since collected, at my leisure, some further scripture Proofs, and Quotations, from some other eminent authors, corroborating my Testimony, and well supporting the Truth thereof; I have now taken the Freedom to send, inclosed, another copy of the same, together with the additions since made thereto, and having now eased my mind on that very important Subject, made so, by the conduct of some former, mistaken Friends, and having a concern on my Mind, that it may become diffusive, for the general Good of the Society, and of the Posterity thereof; I do earnestly recommend it to thy serious attention, and encouragement, being perfectly persuaded of its being conducive to the future, and lasting Welfare of our Society; and of its being my Duty to promote it, for the honour and

service of Truth, and its happy effects, ever leading to that, which under Providence, is the foundation of all true religion, the *Incense of Sincerity*, which I should take much pleasure in hearing oftener, and more ardently recommend from the gallery, being persuaded of its being more essential to ever man's present and future well-being, than any form of uniformity, in Externals, ever was, or ever will be ; and for that good Cause, it ought certainly to be strongly inculcated by Ministers of the Gospel now, as we find it was by the Patriarchs, Prophets, and Apostles of old, as being an universal Duty, without which 'tis impossible to please God, I find it so in my own experience, and am well persuaded every man will, who is sufficiently attentive to the Voice of Truth.

When thee has perused it, I have no objection to be informed of thy sentiments, but am content to leave the time and measure to thy own discretion.

T. CROWLEY.

Jan. 14, 1771.

A Copy to M. B.

THE Person, who hath, through priestly Prejudice, sustain'd so many cruel and unjust attacks on his reputation, and one very lately, from the (in general) worthy Friend, now addressed, hath very great reason to be thankful, his conscious heart doth not reproach him, even in his nearest approaches of Access, to the first *Author of Beauty*; but on the contrary,
finds

finds himself very happily much comforted, with the beatitude of our Saviour; "blessed are ye when men revile you, and Persecute you, and say all manner of evil against you *falsly* for my name's sake; "rejoice and be exceeding glad, for great is your reward in Heaven, for so persecuted they the prophets, which were before you."

T. C.

19th, 6 Month, 1773.

A Copy to Dr. I. F.

Esteemed Friend,

HAVING, in humility and reverance of soul, conceived it my certain evident duty to use the talent, which it has pleased the all-gracious, all-powerful Father of Spirits to bestow on me, for the purpose of promoting Truth, and Sincerity of Soul, and to become instrumental in his service, to remove Error and Superstition out of the Church, so that our posterity may be allowed, through a loving, christian Disposition, by Act of Society, to exercise a Liberty of Conscience, in obeying the Laws of the supreme legislative Power of this Nation, in Money Matters, agreeable to scripture and reason, without censure, without further entailing on posterity, by unwarrantable advice, and misapplied discipline, the danger of imprisonment and Ruin, to themselves and families, through unwisely upholding a *Testimony, which*, however justifiable before the last capital Favour granted to the Society, by act of legislature, in the year 1722, hath since been very improper, and in
my

my judgment, unjustifiable and ungrateful towards Government, and absurd and cruel towards posterity, many of whose Ruin and Death may become lying at the doors of the superstitious, rigid Disciplinarians of this Age, if not happily prevented, by a very necessary Reformation; I therefore have in virtue of these solemn Considerations, &c. composed my sentiments, in the inclosed little book, which I do fervently hope may be found suitable to accelerate the desired End; and I do heartily and sincerely desire thy dispassionate and candid perusal thereof, in order it may, in some measure, conduce to the Good and durable Welfare, and Prosperity of our Society, whose true interest I am sincerely concerned for, in that Love and Fervour, which divine Wisdom communicate to the Faithful.

I am, affectionately, thy well-wishing Friend,

London, 27th,
7th Month, 1773.

T. C.

By Another AUTHOR.

To the Quakers of Gracechurch-Street-Meeting.

GENTLEMEN,

ALTHOUGH a Member of the established Church, I have no enmity to those who dissent from her doctrines for Conscience Sake. Under this class I rank YOUR SOCIETY, which I have considered in general as honest useful, and reputable Members of Community, and steady Friends, both of civil and religious Liberties. This I say was
my

my opinion of them, until a recent Act of your Meeting undeceived me.

I am informed that you have lately excluded from your Society, a Gentleman whose moral conduct is irreproachable, and who agreed with you in most of the grand articles of your Creed, as laid down by Mr. Robert Barclay, and adopted by your Society.—The reasons assigned by you, for this Exertion of Authority, I find are these :

1. That this Gentleman refused to comply with your established Rules, for withholding the payment of TYTHES, WAR-
DENS, and MILITIA RATES, and paid them when legally demanded.

2. That, under the pretence of recommending SINCERITY, he endeavoured, both by conversation and circulation of pamphlets, in town and Country to strengthen those whom you term UNFAITHFUL BRETHREN, in this ANTI-CHRISTIAN practice, by attempting to prove that you, as good Subjects to Civil Government, could not justly refuse obedience to the Laws in these respects.

That he had frequently PREACHED, and, in opposition to your repeated advice, CONTINUED to preach, in your public meetings in London.

These are the only crimes you lay to his charge, and the only reasons you have offered, to justify yourselves in excommunicating him. It is probable some of your ruling, that is to say, your MOST RIGID members, may be blind enough to think such reasons sufficient to justify their unchristian Censure ; but
men

men less influenced by BIGOTRY, less inclined to PERSECUTION, whose views and sentiments are more enlarged and generous, will think differently. Such will consider this Expulsion as totally inconsistent with that Christian spirit of Forbearance and Love, which the Gospel inspires, and with which you pretend to be actuated in the administration of your Discipline.

As you assume the character of being Members of the Church of Christ, and declare, that in all your public Censures you act by and under the influence of his power and authority, (a) those whom you EXCLUDE, must, according to your own principles be excluded from that Church in which alone is Salvation. Consequently, to preserve consistency, you must own, that (unless God is more merciful than you are, and should reverse your Sentence) a person dying when so excommunicated, must be shut out from the Kingdom of Heaven. I believe you do not intend or desire that such dreadful Effects should follow your Censures; but this only proves your inconsistency, and that you either CANNOT, OR WILL NOT, see the evident consequence of your presumptuous principles.

To avoid just censure, it will be necessary for you to assign some better reasons than those above-mentioned, for passing such a solemn sentence on a Person, who only happens to differ from you in PRINCIPLE, by being more liberal minded, and in PRACTICE, by being a better subject and member of civil society

(a) See Mr. Barclay's Apology, under the head "CHURCH GOVERNMENT."

society than yourselves. He has supported his conduct by arguments from SCRIPTURE and REASON, which you have never satisfactorily answered. The sources from whence his arguments are drawn, may be held in light esteem by you, but men of sense and candour will ever consider them with proper respect and reverence. You enjoy uninterrupted liberty of conscience yourselves, why then do you strive to abridge it in another Person? You may make the path to Heaven as CROOKED and UNCOUTH as you please, without molestation, but for God's sake force not others to walk in it, who have found out one more safe, easy, and better. Remember there was a time when you pleaded for that Liberty, which you now are striving to deprive others of. At that time the arguments this Gentleman has unavailably urged in his own defence to you, were the language of your society of persecutors. Things may again turn out to your disadvantage. The Government, which tolerates you in all your VISIONARY tenets, will not permit you to persecute one another. When you refuse to your own members that liberty of thinking and acting agreeable to the dictates of their own consciences, which you have obtained from the legislature, you are no longer worthy to enjoy it; reflect therefore in time, lest it be taken from you. I believe that in general you have more sense and honesty than to desire that such rigid measures should be taken; but you have SOME MEMBERS, whose zeal have blinded their reason, and extinguished their charity; these appear to be too much in the spirit of some of our ancient reformers, who were no sooner free from the persecution of PAPISTS, than they began to persecute and plague one another. It was the same spirit, which actuated BONNER and LUTHER, when CRANMER and SERVETUS were by them consigned to the Flames.

Z E N O.

A Copy to J. F.

Esteemed Friend,

I Have just been reading thy Letter, dated 9th 6th Month, 1774, in answer to which, having instantaneously a quarter, or half an hour's leisure, I have, in answer, to tell thee that contrary to thy apparent apprehension and conclusions, I am not actuated by passion, resentment, or malevolence, but from a much more justifiable, more noble principle, that of the conscientiously doing my duty, with sincerity, and in *Truth*; the just god-like doctrine of Christ, and his Apostles are, and have been, from maturity, the ground of my faith, and rule of my conduct, and maugre all persecution; I fervently confide in Divine Aid, to support me therein, to the last hour of my probation, in this tabernacle of clay, the house of my pilgrimage, in this state of probation.

Tythes were originally established by the Patriarchs, confirmed thro' the ministration of Moses, and by the doctrines of Christ, and there is no kind of prohibitions in the sacred Writings of the holy Scripture.—George Fox, on consideration, appeared to have been an ignorant Shoe-maker, who probably was so taken up in making and mending shoes, that he had not sufficient time, or leisure, to read the whole of the inspired Doctrines of Christ, and his Apostles, especially what is contained in the 23d ver. of 23d chap. of Matthew, and in 42d ver. of 11 chap. of Luke, and confirmed, by obvious plain, inclusive implications, in the great Apostle Paul's epistle to the Romans,

mans, chap. 10 and 13, and in the first verses of each, (as I remember, but have not the good book at hand,) these, and in his epistle to Titus, chap. 2 or 3, and 1st Peter, chap. 2 or 3, ver. 13 to 17.

Salutary christian doctrinal rules have been the grounds of my Faith and Practice, and continue so to be, and without vanity, I can say very safely, add, repeatedly confirmed, in my conscientious understanding heart, thro' Divine Aid, and the manifold Grace of God, and my whole consequent Conduct, I do with all solemnity declare, to arise from a full persuasion of duty towards God, and good-will towards the Society, but more particularly towards the unhappy Youth, and among the the rest, those, who, in the course of God's providence, have sprung out of my own loins, their welfare, as it consists in sincerity, and duty, towards God, in honestly obeying his laws, in preference to Society Rules, I have honestly at heart: I am very sensible how difficult it is for people long sunk in Error, to emerge therefrom immediately, but I trust shall be continued an instrument, in the hand of the Lord, to restore, redeem, and preserve the misled, so I shall think I have not lived in vain, but done my duty, in the Promotion of Truth, and Sincerity, complying with the just Laws of the true Christian Religion.

I am,

In that Love, which truly breaths for the welfare of mankind,

Thy affectionate Friend,

10 o'Clock, 6th Day
Morn. 10th 6 Mo. 1774.

T. CROWLEY.

To E. R.

I Received thine, of 10th instant, and am really sorry on account of thy state, which is glaringly *unchristian*, “ a tree is known by its fruits, and by their fruits ye shall know them,” this stands upon holy Record, as the doctrine of him whom, in sincerity, I serve ; I do unfeignedly believe in his doctrines, and make it the principal concern of my life to conform my conduct thereto, so far as they are rationally applicable to me, (gifts and talents, &c. considered.) It is a very vague, vain and atrocious attempt, for any society to set up a doctrinal Rule, or Rules of Faith, not founded on any precept, or practice of Christ, or his Apostles, for the condition of membership in the society, to which any conscientious dissenter therefrom, may belong by birth and education : The language of such conduct imports very obviously, “ We (such society) trouble not our heads about the Lord’s gifts, talents, or the different understandings of men, we will make all our members either think, or pretend to think, according to our own standard, (though unscriptural) else will we disown you from being a member ;” (though it should tear you from your families, or your families from you,) this I say is very obviously to the intelligent, a plain inference, but how lamentable ! that a people professing so highly, should be so unrighteous, so unchristian, so uncharitable, and so anti-apostolical, which every one, who diligently reads the doctrine of Christ, and the Apostle Paul, must necessarily, evidently perceive, unless his understanding be blinded by *vice* or *superstition*, the two grand Engines of the grand

Adversary

Adversary of Souls, to mislead and captivate his unhappy subjects, his spirit leads into love of own power, pride, pharisaical self-righteousness, insincerity, and hypocrisy, in pretending a conscience towards God, when their conduct is really from a motive of being men-pleasers, and serving themselves, in the external circumstances of religion; whereas the divine Spirit of Christ, ever leads into all truths, the truths of the Gospel, Love, Charity, Sincerity, and Allowance of the important Blessing of Liberty of Conscience; which latter the society hath, unhappily for themselves, denied me; it hath not hurt me; but it will *wound* themselves.

As to thy uncharitable opinion about the former dispute between me and two brokers; if I had been faulty five years and an half ago, it would have been very impertinent, very rude, and uncharitable, to unnecessarily lunge in a recital thereof, into a case, which hath no manner of relation thereto; but what makes it more atrocious in thee, is, thy charge hath not truth of its side, but envy, malevolence, injustice, and ill-nature; I affirm, that according to the best of my knowledge, and belief, I paid 450 £. on the mutual compromise of that disputable Affair, more than I should have paid, if it had been determined in a court of law or equity; and 300 £. thereof was absolutely extorted from me, by a fraudulent pretence, else would not I have paid more than 1500 £. in lieu of 1800 £. and which 1500 £. was by their own deputy, John Townsend, first proposed, as a sum which they would make it up for, full of all demands, which being agreed to; they under cover of a fictitious, pretended clause of an Act of Parliament, (which

Act

Act I soon after procured, and found no such clause ever existed) extorted 300 £. more from me : They bought stock of people who had none to sell, and such fraudulent sales, being many years ago made null and void, to all intends and purposes, by an express Act of Parliament : I did no more (nor so much by far) than (wholly) availing myself, on account of my Friends, for whom I acted, of such righteous Law of my Country, and what are all the laws good for, if none, when on such flagitious, flagrant occasions, make use of them ? I ought not, in equity myself, to have lost so much as 150 £. on that affair, whereas I am yet, at this day, and so shall remain for peace sake, more than One Thousand Pounds loser out of my own pocket, which though a large sum I do not now grudge, it is an old useful adage, " Wit is never good, 'till it is dear bought," it has taught me to steer clear of all Stock-brokers in general, nor do I ever intend again, they are too generally a very dangerous people to be acquainted with, and so I have found it.

Thy injured Friend,

T. CROWLEY.

London, 14th June, 1774.

A Copy

*A Copy to W. G. Coventry.**Kind, but much mistaken Friend,*

I Take the freedom, in return, for the *needless expence*, in returning an un-opened exposition of salutary Christian Doctrines, to put myself to the expence of further postage, in order to, in some measure, do justice to my much *injured Reputation*, in thy imputing that to *mischievous Hatred*, which I can very honestly affirm doth, and hath all along arose from a true conscientious Christian Motive, of exposing false doctrine, so very dangerous to the bodies and souls of those, who voluntarily *deviate* from Christ's own express Doctrine, and from the just *Laws of King in Parliament* also, by refusing to *pay Tythes*; I suppose G. Fox's Time was so taken up, in making or mending Shoes, that he had not sufficient leisure to read the whole of the holy Scriptures, this is the most charitable construction, for I always inclined to think him an honest, tho' mistaken Man; be pleased to read the texts of scripture, which do authorise my above-mentioned just sentiments, Matt. 23 chap. 23 ver. Luke, 11 chap. 42 ver. Romans, 10 chap. 1 to 3 ver. ditto, 13 chap. 1 to 7 ver. Titus, 3 chap. 1 to 3 ver. 1 Peter, 3 chap. 13 to 17 ver. and Hebrews, 7 chap. 1 to 7 ver. which portions of the sacred inspired writings do evidently make appear, that it is clearly our duty to pay Tythes, and other assessments by Government; and withal it has long very evidently appeared to me, to be the very reasonable duty of parents, in our misled Society, to use endeavours to procure an alteration, in the application of, (say the Society's discipline) so that our posterity

posterity may no longer find themselves under so woful necessity of dissembling their sentiments, at the expence of sincerity, and also thereby, in consequence, endangering their ruin, and the ruin of their Families, in order to avoid *church censure*, although it be only to keep up a Testimony, which is not, nor ever was, any part of the religion of Christ, or his Apostles, but the very reverse; and altho' I am so ungenerously abused, and vilified, (the Lot of the Righteous in every Age) I am the best Friend the Society has; it is a true saying of Solomon, "the wounds of a friend are faithful, but the Kisses of an Enemy are deceitful;" I would wish thee to ponder these things, and do not persecute the faithful, to God's laws.

Thy sincere Friend,

T. CROWLEY.

London, June 21, 1774.

A Copy to J. O.

AS thou has presumed to return evil for my good intentions to inform thee better, than to rebell against the Law of God, and the Doctrine of Christ, as also against the just Laws of the King in Parliament, respecting tythes, am nevertheless yet disposed, agreeable to Christ's command, to return good for evil: Thou hast from a motive of an extreme different nature, unnecessarily put me to an expence, in returning my Christian Advice un-opened, a demonstration of self-righteous fullness,

fullness, and disregard to the essentials of *justice* and *humility*; let it be remembered, for thy poor soul's sake, "that he only is a real true christian, who, from principle and conscience, obeys His, and his Apostles righteous Laws and Doctrines;" and for thy present and future welfare, be pleased to diligently peruse the Christian Doctrines, referred to in the margin of the doctrinal, salutary printed letter, now again inclosed, *freely*, without expence to thee, (*post-paid*.) It is a matter of some very considerable importance, to be rightly informed concerning the real doctrines of the true Christian Religion, in preference to the anti-christian doctrine of refusing to *pay Tythes*.—Geo. Fox appears to have been a shoe-maker, and in all probability might have had too little leisure time to read the whole of the holy Scriptures, else I think he would have known better, respecting Tythes; he most assuredly erred in sentiment and practice, relative to that head of his doctrine, it most certainly never was any part of the Christian Religion, nor of the apostolick doctrines; refusing to *pay Tythes* is *Quakerism*, but it is not, nor never was Christianity; If thou should be of another opinion, I demand to be informed, chapter and verse, whereon thou grounds thy opinion—for true Faith, I am sure it cannot be, being absolutely contrary unto Christ's express Doctrine, even in the last year of his sojourning upon earth, as recorded in two of the Evangelists, viz. Matt. 23 chap. 23 ver, and Luke, 11 chap. 42 ver.

I am a well-wisher to thine, and the souls of all mankind,

A rational Christian,

London, June 22, 1774.

T. CROWLEY.

C

A Copy

A C O P Y.

Friend Joseph Docwara,

IF the principle of refusing to pay Tythes had been fundamentally right, I should, in such case, deem thy letter, just now received, and perused, an ingenious performance; but I affirm the said doctrinal principle, is absolutely contrary to the doctrines of Christ, and his Apostles, as may very fully appear to thee, if thou, with an honest, conscientious, attentive diligence, seriously peruses these very important Texts, of the sacred, inspired writings, Matt. 23 ch. 23 ver. 11 ch. of Luke, 42 ver.--Rom. 13 chap. 1 to 7, Titus, 3 chap. ver. 1 to 3, 1st Peter, 2 chap. ver. 13 to 17, Hebrews, 7 chap. ver. 1 to 7, or, as I remember, but have not the good Book at hand, (and too much straitened for time to procure it just now) but if these verses and chapters, do not at all contain doctrine, in point, relative to this dispute, I request thou will read a little of the context, preceding and succeeding, and I hope thou will find what will (if it be not thy own fault) amend thy faith towards God, (if not towards thy fellow creatures system.) What I affirm also, further, is, that neither the Quakers, nor any other society, have any just right, in the sight of God, to set up, or uphold any Article of Faith, as the condition of membership, which is contrary to the doctrine of Christ, or his Apostles: But the pecuniary Testimony of the Quakers, I affirm are so demonstrated to be, by the sacred records, herein before referred to; therefore as honest Elijah was intrepid enough, in the true Fear of God, to oppose 850 mistaken, and false Prophets,

with

with Divine approbation, so have I a right, in the sight of the omniscient, omnivident, supreme Being, to oppose the unchristian Error of the Society, in which I was born and educated ; in order to emancipate the innocent youth of the said society, from so dangerous, and very injurious Yoke, as is the said absurd Testimony ; doing no good at all, but a vast deal of real injury, by upholding, and promoting Dissimulation and Hypocrisy, and endangering the bodies and souls of every member. On these grounds I have very justly perceived it my duty, and the same hath been confirmed to me, in the most sacred manner, to use my endeavours to open the eyes of Friends, to perceive the Beauty of *Truth*, and the great Benefit, which would accrue to the society, and mankind, if it should please the all-wise, gracious, divine Being, to bless my endeavours with success ; but so great events must be the work of time, and am firm in the faith, that in the Lord's time, it will be effected.

Honest John Wickliffe, of Northamptonshire, first stood forth, single, against the torrent of Popish Superstition, which, about 400 years ago, overspread Europe ; and altho' he nobly stood his ground *alone*, for some considerable time, yet Providence gave a Blessing, and in due time (some years after) his doctrine spread, reached to most parts of this, and neighbouring countries, and was, under the divine Providence, instrumental, in converting a great part of Europe, to the Protestant Religion : So am I perfectly confident, there is in this age, the same source of Divine aid and success ; and to those, who (with-
out

out adhering to the arm of flesh, or human rules and tradition,) do entirely rest and trust in God aright, equal success is possible.

I am, very truly a well-wisher to all,

Thy Friend,

T. CROWLEY.

London, June 23, 1774.

P. S. Excuse bad writing, &c. have not been one hour, by considerable, since took pen in hand.

A Copy to F. H.

Friend Hart,

IF thine (in lieu of an *ipse dixit* assertion) had pointed out wherein my sentiments were not like a rational man, much less a christian, it would have been more easily detected, which I suppose is the sly, cunning, but dishonourable, reserved reason, for avoiding particulars: The Christian Religion is in itself beautiful, and doth much of it consist, in doing to others, as we would they should do to us; now I think any man the better christian for using reasonable pleas, grounded on the sacred records, to convince me of any Errors, so as to be a means, under Providence, of making me wiser, and most christian in sentiment; such endeavours I have used towards thee, and some hundreds more, without any other view, than doing my conscientious duty, and convincing mistaken Friends
of

of the Error of their Ways, in their anti-christian Testimony, for such it most certainly is, and so it must appear to such, who diligently peruse, believe, and confide in, the sacred records, referred to in my printed letter; but as they do not seem to have had the desired effect, there appears some cause to doubt, thee may have carelessly imagined them of less importance than they really are. The salutary doctrines, contained in those passages, say Matt. 23 chap. 23 ver. and Luke, 11 chap. 42 ver. also the great Apostle Paul's comprehensive doctrine, 13 chap. of his epistle to the Romans, 1 to 7 ver. also Titus, 3 chap. 1 to 3 ver. and 1st Peter, 2 chap. 13 to 17 ver. I did insert those references in most of 250 printed letters, say in the margin thereof, and I suppose in that to thee, but cut off.

Now I would wish thee, for thy own soul's sake, to consider, whether thou has been actuated by the same benevolent christian spirit, in putting me unnecessarily to One Shilling postage, without attempting any intrusion; but on the contrary conveying illeberal, unjust, unchristian, sarcastical, ill-matured Reflections, which have no possible utility, save to shew me the truth of an old common adage, "touch a galled horse on the back and he will winch"—self-condemnation is apt to produce malevolent compunction. Our Saviour wisely asserts, "a tree is known by its fruits, and by their fruits ye shall know them," the fruits of superstitious Enthusiasm, are error, self-conceit, self-righteousness, pride, envy, and revenge; but on the contrary, the fruits of the Spirit of Christ,

are

are love of truth, and to *convince others*, sincerity, humility, and integrity, in avoiding all anti-christian Doctrines and Practices.

Now I would, as a Friend, disposed to return good for evil, wish thee to examine thy own heart, and conduct, by this christian, truly christian touchstone; and if, on mature reflection, thou should be led to see thy dangerous Error, let the time past suffice, and continue not in error wilfully—God in measure mercifully winks at times of ignorance; but the wilfully disobedient, will find a woeful Sentence, at the tribunal of *divine impartial Justice*.—Being straitened for time, in this half hour's exercise, hope thou will excuse the manner.

Thy well-wishing Friend,

T. CROWLEY,

London, 25th June, 1774.

N. B. I purpose this post-paid,

A Copy to J. G.

HAVING at heart to convince thee, if possible, of thy unchristian Error, and of the imminent danger, accruing to thy whole self therefrom; I hope thee will excuse my putting myself to the expence of postage, to convey a printed copy of my late Appeal, for thy more mature consideration; and if it should appear to thy *own Conscience*, that the conduct of the society,

society, (thou at the head) hath been unchristian towards me, in such case, let me see *fruits of repentance*, an honest *reformation*, in time, before *Judgment* overtakes the *rebellious*.

Thy sincere well-wishing Friend,

Within Solomon's meaning,

"The Wounds of a Friend are Faithful, &c."

T. CROWLEY.

London 2d 7th Month, 1774.

P. S. "The leaders of this people cause them to err, and those who are led of them are destroyed."

A Copy to J. B.

Ungenerous Friend,

I Sent thee a printed letter, in order to do thee good, by becoming the means, under providence, of opening the eyes of thy understanding ; whether, in that respect, born blind, or becoming so through the prevalence of priestcraft ; the love of own selfish power and dominion ; or other species of self-love, or love of importance, in opposition to the *divine Love of Truth*, &c. and to prevent offence, paid the postage.

Now I would have thee consider, for thy own soul's sake, that one of the chief specific christian precepts is, to do as thou would'st

would'ft be done by ; and another, to return good for evil : Now I would wifh thee, not for my fake, but thy own and partner's fake and welfare, that in returning my printed letter, by *poft*, and putting me to feven-pence expence thereby, without writing a word with it, by way of reafon, objecting or confirming, was not doing as thou would'ft be done by ; and in lieu of returning *good for evil*, is returning *evil for good* ; and as it has long been my judgment and doctrine, that he only is a *true Chriftian*, who, from *Principle and Confcience*, obeys his *righteous Precepts*. I am quite neceffarily led to this lamentable Inference, that *Thou* art no *Chriftian*, but a mere *Formalift* in the *external* parts of *Quakerifm*, not diffimilar to thofe, to whom Chrift did fo emphatically pronounce, a woe, fay the *Scribes* and *Pharifees*, in his time on earth, to whom the QUAKERS of the prefent age, appear to me to be moft alike, in Principle, of any fociety on earth, profefling the Chriftian Religion—and I have exceeding ftrong grounds to make full proof thereof, but for the prefent, want of leifure forbids enlargement, having fnatch'd up my pen for only a few minutes to write this.

Walworth, 7th Day,
12th Month, 1775.

T. CROWLEY,

A Copy to T. C.

I Very clearly perceive, as I have before in a good degree, that thy *Zeal* is not according to knowledge ; fo faid the Apoftle *Paul* to the Romans, fee chap. 10, ver. 1 to 3.

I re-

I recommend, in the true fear of him whom I fervently serve, that thou wilt beware of the very imminent danger, of being led and guided, by the false fire of *enthusiastick Zeal*, under a *false Pretence* of being led and guided, *by the Spirit of Truth*, which 'tis exceeding manifest thou *art not*, for this plain, cogent, self-evident reason ; the spirit of Truth comes from God, and leads into all *Truth, Justice, Mercy and Benevolence* ; whereas, thou art led away from these heavenly principles, into a *false Zeal*, for *outward Forms and Ceremonies*, in opposition to the universal duties of doing justly, loving mercy, and walking humbly with thy God. These last are the Means of obtaining the *Beatitudes*, pertaining to the true followers of Christ, and the leadings of his Holy Spirit.

I wish thee, for thy own soul's sake, if it be not too late (and I hope not) that thou may break off thy false zealous sins, by repentance, and amendment of life and Manners ; so may thou happily avoid the tremendous sufferings, which must inevitably befall those to go on to the last, in preferring the love of their *own Power and Importance*, in a human Society, to the *heavenly Love of Truth*, to Divine Reason, ever leading to the Love of Mercy and Justice. Oh ! dreadful must his case be, who obstinately continues on in wilful error, in preference to reformation, his sentence, as set forth in the Scriptures of Truth, and related by Christ himself, in a case not dissimilar, must be, " take from him that which he hath, and give to him who hath *ten* ; and cast him into outer darkness, there shall be weeping and gnashing of teeth."

Walworth, 7th Day Morn.

30th of 12th Month, 1775.

T CROWLEY.

To

*To the superstitious QUAKERS, alias hypocritical
PHARISEES of the present age.*

THE four succeeding letters, as the printer may with convenience insert, having been either burnt, neglected, and refused to be considered; or read by the persons, or meetings, to whom directed, the author, not willing to be precluded from circulating his sentiments, is necessarily by themselves, or by their conduct, forced to publish them.

N. B. Having mislead, or lost the copy of my letter to T. Talwin, of the 17th December last, have composed the following, as being to the same purport and meaning, and so far as I now recollect, the same identical words, as a substitute to the original, which T. T. burnt.

MISTAKEN FRIEND,

HAVING yesterday left with T. B. the treatise on tythes which was handed to my son, by thee or some other, I desired him, and I hope he told thee, that is was using me, as a father very ill, to put such stuff into their hands, to corrupt their principles, by inducing them to refuse compliance, with the just laws of the legislature, made by Kings, Henry and Edward, and Queen Elizabeth, in concurrence with the Lords, and the whole people, by their representatives, in *parliament, assembled*, and laid on the lands and houses, long, very long before

before the name of Quakers, or society commenced, and to them freely given, and granted in perpetuity ; and Quakers, who defraud poor clergymen (of whom there are thousands) of part of the only legal means of procuring food and raiment for themselves, their wives, and children, or who teach others such dishonest, fraudulent practice, are therein dishonest and unchristian, as acting wholly averse to the doctrine and practice of Christ and his Apostles : See Matt. xxiii. 23. Luke xi. 42. Rom. xiii. 1—7. 1 Pet. ii. 13—17. and Titus on the same subject. Now as thou was unwise enough to become the tool of Priestcraft, in the year 1774, by drawing up, and entering on the books of Devon's House monthly meeting, minutes of dealing with me, and disowning me, for no other reason than, in fact, being faithful and conscientious, in the discharge of my reasonable duty towards the legislature, and to the just claimant of Tythes, in the parish where I live, so unwarrantably, illegally, unmercifully, and unchristianly robbing me of my reputation, and comfortable communion ; and as J. G. who was the instigator in the dark and cruel business (drawing J. S. to attend him to M. M.) is now by illness unable, and as thou hath very falsely charged me with being unfaithful, and as I have sufficiently, to every man of common sense, proved my sincerity and faithful compliance with the precepts and practice of the christian religion, relative to Tythes, &c. I require thee to do me justice, by invalidating such unjust, false allegations, standing on your books, defaming my reputation without any just cause, and absolutely falsely.

Thy injured Friend,

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T. CROWLEY.

A Copy of Letter to T. T.

UNKIND ENEMY,

HAVING, on first day last, wrote thee a friendly epistle, and sent it to thee the same evening, recommending thee, in the spirit of truth and meekness, to consider the unchristian Testimony of dishonestly and fraudulently depriving, or endeavouring, or using means to deprive poor clergymen, their wives, and their children of their food and raiment, or of what is tantamount, refusing, and recommending others to refuse compliance with the laws of the supreme legislature of this nation, made long, very long before the Society, or name of Quakers commenced, respecting Tythes, &c. and which laws corresponding with the doctrine of the Apostle Paul, viz. " 'tis so ordained of the Lord, that he who preacheth the Gospel, shall live of the Gospel;" and in consequence, the King, Lords, and Representatives of the whole people of England, in the reigns of Henry, Edward, and Elizabeth, in Parliament assembled, did freely give and grant Tythes for such very reasonable and christian purpose, as providing food and raiment for the *Preachers* of the reformed Protestant Christian Religion; whose *vocation* became a legal exemption from other pursuits of trade, commerce, or manufactures, whereby to acquire such food and raiment for themselves and families; so setting a part their precious time to promote the then newly reformed Protestant Christian Religion, established by the mutual consent and authority of both Church and State. Now,

as the poor clergy (of whom there are vast numbers) cannot legally, nor do not, follow worldly vocations for a livelihood, take away Tythes, and would they not be destitute? And why should a poor clergyman, his wife, or his children lose a part of their food and raiment, because Quakers voluntarily put themselves in possession of some of the houses in their parishes, whereon Tythes are as before, laid for their reasonable support.

I recommended thee also to recur to the holy Scriptures, and read the plain, clear, explicit doctrine of our Saviour, and Apostles Paul and Peter, viz. 23 ch. of Matthew 23 ver.—11 ch. of Luke 42 ver.—13 ch. of Romans, ver. 1 to 7—Titus 3 ch. ver. 1 to 2—1 Peter, 2 ch. ver. 13 to 17—And having in some haste taken a rough copy thereof, which perusing the next day, and a query arising in my mind of a small part being incorrect, and as like to be correct in all things, I yesterday called at thy late shop, and sent up a friendly message, that I requested a sight of my letter for a quarter of an hour, promising to return it; but how strange, ungenteel, rude and passionate! an answer was, in a short time, brought me down by W.C. that thou had lately committed it to the flames, or to that effect; which, as I clearly understand it, by implication, a demonstration that thou are not disposed to do me the justice, thereby proposed, in extenuation of thy having been the instrument of Priestcraft, in expelling me from the Society, wherein I was born and educated, because of, and in consequence of, my being conscientious and sincere, in the discharge of my duty, in constantly, honestly and openly paying Tythes, and acknowledging, and defending my practice, by rational arguments
from

from the holy Scriptures, reason and the laws of my country ; I therefore am under necessity to conclude thee (for the present at least) an obstinate, incorrigible, enthusiastick bigot, who under a presumptuous high pretence, art actuated by passion, folly, enthusiasm and bigotry.

I therefore once more have taken pen in hand to recommend thee to “ *Break off thy Sins by repentance*, and thine iniquities, “ by shewing mercy to the poor ;” and I will also recommend thee to shew mercy to such like as thyself, *the rich*, who are under *delusion* : Perhaps it might be very well if thou open thy last will, and add a codicil, to appropriate part of thy estate to build and endow a house of confinement for the dcluded Enthusiasts, among the unhappy, of the People called *Quakers*, who have lost, or may lose their *reason*, in being over come by enthusiastick passion, (which as the hour of *his righteous Judgment* is near at hand, who can shake the *Heavens* and *Earth*, and make all nature tremble!) may probably become a very good charity, and very useful to many ; but here I must put in a caveat against being supposed to speak of Quakers generally ; no, on the contrary there are among them, whom I sincerely much love and admire, in the true Spirit of the Gospel, and I well know how to make allowances for surrounding prejudices, and the consequence of the common prejudice of education.—And I now conclude ; thine, and the real well-wisher of the whole bulk of mankind, as well as the misled of the Society.

T. CROWLEY.

Walworth, Dec. 21, 1775.

N. B Left it should be made the same use of as my last, I have provided some copies.

*To the Friends at the Meeting for Sufferings.**Dear Friends,*

HAVING, as I conceive, sufficiently demonstrated my sincerity, and faithfulness to the Precepts of the Christian Religion; and having nevertheless been last year disowned, by an act, or minute drawn up and entered on the book of Records of Devonshire-house Monthly Meeting, by *Thomas Talwin*, wherein I am unmercifully, unjustly, and falsely accused of being *unfaithful*, and of menacing and insulting the Society, or Friends, which I am very confident are quit false accusations, of which I am very innocent; and as I am of the judgment with the wise king, “A good name is better than riches;” and in consequence defamation, standing on the books of record, which are untrue, being, as I conceive, more injurious than common dishonesty, in matters of *mecum* and *tuem*: I am of the judgment it is a duty I owe to myself, and in consequence to my family, (whose interest and welfare is strongly connected and influenced by their father’s reputation) to use suitable endeavours to procure such false, dishonest records expunged, or made void, and having with that view commenced, with writing to the said T. Talwin, on 17th instant, a letter proposing his doing me justice, but in lieu of complying, or of giving suitable answer thereto, I have been informed he committed it to the flames; which letter was copied, but been mislaid I have inclosed a copy, or nearly so, and trusting to my memory, am confident it is of the same import, and generally the very same words; have also inclosed a printed letter, which

is

is an exact copy of a second letter wrote to him on the occasion :
 This conduct of T. Talwin, leaving me without redress that way, I am induced from thence to lay the Case before the Meeting, constituted to afford and administer Relief, in Cases of Sufferings, for Conscience-sake, which is most certainly *my own Case*, and therefore properly comes before you, or under the cognizance of the Meeting, now addressed.

I therefore do request your interference with said delinquent; T. Talwin, and other members of the meeting of which he is clerk ; and I am of the judgment, my right so to do is the better warranted, on account of the pains taken last year, soon after the Act of Disownment, to circulate the same, with the false Defamations therein contained, and other very false and injurious Defamations, Insinuations, and Reflection, very injurious to my Reputation, among all the six monthly meetings, from whence the Meeting for Sufferings is composed, and therefore have I the more confidence to request your benevolent and Christian endeavours to procure me justice done.

Your suffering Friend,

T. CROWLEY.

Walworth, sixth day morning,
 29th Day of 12 month, 1775.

P. S. And if this should fail, I have in view further endeavours, to procure justice done to my injured Reputation.

I am, T. C.

To the Morning Meeting of Minister and Elders.

DEAR FRIENDS,

HAVING, on six day last, sent the inclosed letter into the Meeting for Sufferings, after waiting about half an hour without (or little more) for the purpose of leave, either to appear for myself, or to receive their answer.

The latter (and my letters) was delivered to me, *viva voce*, by Thomas Corbyn and Thomas Wagstaff, to this effect, " It doth " not properly come before this Meeting, and therefore the " Meeting cannot take cognizance of it ;" and the morning meeting, being now (as I conceive) the only meeting of discipline, in London, left by me unattempted, in whom power is usually exercised, relative to advice and assistance in suffering cases, I therefore do request, That you will do me the justice to take the same letter under your serious consideration, together with the other two, herewith undirected, being referred to in that directed to the Meeting for Sufferings, and so refused to be there considered, so acting in direct opposition to the three grand specific universal duties of doing justly, loving mercy, and walking humbly. But as I now address the Ministers and Elders of the Society, I am at present disposed to hope better of them than so to act also, the reverse of such universal duties.

Your suffering Friend,

T. CROWLEY.

Walworth, 1st, of 1st month, 1776.

N. B. I purpose to wait without, or below for an answer.

P. S. No Answer was given.

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T_o

To T. F. jun. Stains.

THE letter I sent thee contained very wholesome Christian advice, and was wrote in great composure and complacency, and with sober and serene desires of promoting the good and welfare of souls. Thy answer appears to me very clear, to be the effect of *delusion*. The grand specific Christian Precept, which peculiarly denominates the true Christian is this, "As ye would that others should do to you, so do ye to them." Now by returning my letters in a sheet of paper, with a rude insult therewith, proves thee *no christian*, because thou hast palpably broke his righteous law, and it is he only who does his will, that is a true Christian.

Thy injured Friend,

T. CROWLEY.

Walworth, 2d Jan. 1776.

A Copy to T. H.

THINE of 27th 12th month came to hand, but having, soon as read over, put it in my pocket for a certain purpose, had forgot it, but was just taking out my papers from that pocket, and having a quarter of an hour's leisure, I have condescended, for thy information and welfare, to assure thee, that I have long very clearly perceived thee to be led and guided by
the

the false Fire of Enthusiasm, which ever leads to the Love of Power over the consciences of those, who are better informed than themselves ; whereas the Divine Spirit of Truth, ever leads into all *Truth*, and ever to allow their fellow travellers Liberty of Conscience, to serve their own master, in the way of his require-ings, relative to each of his servants, to whom he hath given a variety of gifts (see Apostle Paul) and he best knows how each hath improved his talent, or talents ; but remember, there are but few fitly qualified to get into, or thrust themselves into, the *Judgment Seat*, and I am sure there is not, nor ever was one so qualified, who was not willing to freely allow, or grant Liberty of Conscience to every sincere Christian ; a *denial of which*, either in express words, or in Actions, (which speak louder than words) or in the conduct of the Society, is a certain clear proof to the wise in heart, that the *Spirit of Truth* dwells not with them. “ The tree is known by its fruits, and by their fruits ye shall know them.” The fire they feel is the false fire of Enthusiasm, or a mixture of the human passions, with the common grace, bestowed on all ; but the Elect, who happily experience, as did good *Elihu* of old, “ there is a spirit in man, say reason, and the inspiration of the Almighty giveth understanding, know how to distinguish the difference. I counsel thee to read, with sober attention, the book called the Wisdom of Solomon, in the apocrypha, placed there per error of the compiler, but should have been among what are deemed canonical ; ’tis a beautiful and good book, well adapted, if happily applied, to the good of Souls, none in the holy Scriptures more so ; among other beautiful observations, he relates after this

manner, as near as my remembrance at present serves, not having the book at hand, " he was born as other men, but he prayed, and understanding was given him, he put up his petition to God, and the Spirit of Wisdom came to him ; oh happy and beneficial experience ! I cannot do thee more good at present, than to mention thy present deficiency, and that I sincerely wish thy improvement.

Thy Friend,

T. CROWLEY.

1st of 1st Month, 1776.

Attested Copy of T. CROWLEY's Notice to the
Q U A K E R S.

FRIENDS,

I Came here, with an honest impulse, having at heart to make a reformation in this Society ; you have been long in the practice of keeping on your books of record, *Rules*, which do require your members (as the condition of membership) to disobey the Laws of the Legislature, respecting Tythes, Church-Rates, Trophy, or Militia Taxes, &c. and I do intend to bring a Bill into Parliament, which, when passed into an Act of Parliament, shall make it unlawful to keep such Rules on your Books ; and therefore I am come here to recommend you, to immediately set the clerks to work, to extract and transcribe
into

Into New books all the Christian Rules, such as relates to the Poor, &c. and burn your Old Books, or else 'twill be done for you, by the common hangman, and so 'twill be more honourable for, the Society, to do it yourselves; and it ought to be done.

Government allows you, or the society, Liberty of Conscience, and it is your duty also to allow Liberty of Conscience to your own members, which will be required; but you have disowned me for exercising it, and defending the Practice.

I have brought these two (as constables) with me, to prevent insult, as I have been several times insulted, but if I had not, I should not have been at a loss to proove my right from the most sacred authority, even Christ himself, when on earth, frequently went into the synagogues of the Jews after he had began to reprove, and censure them, and particularly, at the place where he was brought up in his youth, in the synagogue of Nazareth, (Luke, 4 ch. 17 ver.) he open'd a book, and read out of the Prophet Isaiah, and afterwards began to preach to them, and they did not (there) insult him, as you have insulted me.

MEMORANDUM, this 5th Jan. 1776.

The preceding is correctly the words spoken in the open meeting of worship, at the Meeting-house of the people called

QUAKERS,

QUAKERS, this day, in White-hart-court, Gracechurch-street,
to the best of my knowledge and belief.

Witness my Hand,

THOMAS CROWLEY.

Jan. 5, 1776.

And We two under-mention'd,
being present at his request, are
also Witness thereunto,

JAMES DAVIS,

JOSEPH COLLIER,

A B I L L

P R O P O S E D

*To make it unlawful for Society of the People called
QUAKERS, or any Meeting or Assembly of them, to
enter or retain on any Book or Books of Record, or
on any Book, or Parchment, or Paper, or Vellum, or
otherwise, any Rules or Requisitions to induce their
Members to disobey the Laws of the Legislature, in
respect of Tythes, Church Rates, Trophy or Militia
Tax, or other parliamentary Tax or Assessment.*

WHEREAS the Society of the People called QUAKERS, have
long been in the unjustifiable Practice of retaining, pre-
serving and keeping on their Books of Record, Rules which re-
quire

quire their members to disobey the Laws of the Legislature, by their refusing, or declining to pay Tythes, Church-Rates, Trophy or Militia Tax, to the prejudice of themselves, and often eventually to the Loss and Injury of the Clergy, to whom Tythes are by Law due and payable.

For the effectually preventing such illegal and unjust Combinations for the future, *Be it therefore declared and enacted*, by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords, Spiritual and Temporal, and Commons in this present Parliament assembled, and by Authority of the the same, That it shall be, and it is hereby declared, unlawful for any Assembly, Meeting or Association, or any Clerk or Person acting on the Behalf of such Assembly, Meeting or Association, to enter or retain on their Book or Books of Record, or on any Book, Parchment, Vellum, or Paper, or otherwise, any Rules which require their Members to refuse or decline paying Tythes, Church-Rates, Trophy or Militia Tax, or other Parliamentary Assessments, from and after the
 Day of next.

And in order effectually to suppress such illegal Custom or Practice, *Be it enacted, by the Authority aforesaid*, That it shall and may be lawful for any Member of the said Society, or other Person, in Case of any such like Trespas, to give Information to the Mayor or other Chief Magistrate of the City, Town or Place, at any Time in Question, or the nearest thereunto, or to any of His Majesty's Justices of the Peace, who
 are

are hereby impowered and required to demand, or to impower some suitable Officer or Person to demand, take, and remove such Book or Books, &c. to the Office or Habitation of such Magistrate; and, if on Examination, any such Rules should be found therein, then, and in every such Case, such Book or Books to be burnt, or otherwise destroyed.

A Copy to T. C. and T. T.

IT hath long very clearly appeared to me, that, under a very high pretence, thou hast been long led and guided by the unchristian and unjustifiable passion of the love of thy own power, but knowest thou not that 'twas the love of power and dominion, in lieu of the godlike principle of the love of truth, which caused the fallen Angel to be plunged from exaltation to the bottomless pit, so becoming the grand adversary of mankind; and so is every high professor, in degree, who, like thyself, prefers the love of power and importance, *in a deluded society*, to the love of truth and sincerity; Oh! lay it to heart, and if possible repent, before it be too late, else thy portion may be among the dam'd, where there will be weeping, and wailing and gnashing of teeth, and that for evermore: Thy religion poor deluded mortal, appears to be too much consisting in spiritual pride, love of power and dominion, over conscience, and in being the means of cheating poor clergymen, dishonestly, out of the only means of procuring food and raiment for themselves, their wives, and their children; Oh!

dreadful

dreadful and tremendous delusion ! to pretend to religion under such very disgraceful principles, and in endeavouring to rob the innocent of just reputation.

Thy injured Friend,

T. CROWLEY.

Jan. 12, 1776.

Note, Vengeance calls aloud.

A Brief Dissertation on the Quakers Unscriptural Doctrine of refusing to obey the Laws of the Legislature, respecting Tythes. (Church Rates and Militia Tax on the same Ground.)

AS there is no kind of prohibition in the holy scriptures, in respect of paying Tythes, and as it is very explicitly and very rationally recorded in the new testament, " That it is so ordained of the Lord, that he who preacheth the Gospel, should live by Gospel, or have therefrom means of procuring food and raiment, " which Tythes really are, the refusing to comply with the laws of the supreme legislature, relative, appears evidently to be entirely *void of reason*, or to possess a species of *madness*, for which many have probably found the Apostle Paul's clear, explicit doctrine unhappily verified; viz. *he who resisteth, receiveth to himself damnation.* (See Rom. Chap. 13, v. 1 to 7, &c.) And no wonder ! Is it not, rationally speaking, as great a crime to defraud a poor clergyman (of

whom there are great numbers) of such his just parliamentary right, as it is to defraud any other man of his pecuniary or other property? Tythes were long before Quakers were in being, made a free gift of, in perpetuity, by the whole people of England, &c. by their representatives in parliament assembled, and laid on the houses and lands, and the produce and contents thereof. Therefore for a Quaker voluntarily to take possession of a house or land, and after to refuse to comply with the terms which were before legally annexed, and which he previously knew, appears to be fraudulent or dishonest, wicked, and foolish; for which reasons I have ever since I have been a housekeeper (39 years) freely, voluntarily and punctually paid, when legally demanded, and shall so continue to do, although censured and discarded by the *insane Quakers*

T. C.

A Copy to J. K.

I Am much concerned to find friends so degenerated, as to be so averse to reformation, in turning from error to the truth of the gospel, or from darkness to light: *Quakers* are most certainly under delusion, while they so adhere to resolutions of defrauding poor clergyman of their clear parliamentary right, given, and granting Tythes freely, for their reasonable support; mind, 'twas done long before Quakers existed, by the whole people, by their representatives in parliament, and not laid on Quakers, as Quakers, but on the houses and land; and therefore is it quite dishonest, and fraudulent, to refuse to pay,

as

as it is also unchristian, unmerciful, and the very reverse of *Charity*, to refuse, or decline allowing, *Liberty of Conscience* ; the state allowing it to the Society, and 'tis the evident duty of the society, to allow it generously to their members.

T. CROWLEY,

Walworth, 25th Jan. 1776.

P. S. To return my admonition by the post, and put me to revengful expence, is contrary to the christian religion ; " Do as thou would be done by."

To T. C. and the few of his class, among the superstitious People called QUAKERS, whose pride too much consists, in exercising dominion over the Consciences of their fellow members of Society, so making them BAD SUBJECTS and BAD CHRISTIANS.

KNOWEST thou not ! That the grand specific christian law, instituted by Christ himself, is this, " As ye would that others should do to you, so do ye unto them." But doth not thou like, that *Liberty of Conscience* should be allowed to thee ? Then 'tis thy certain evident christian duty, to grant the same to others ; but thou hath been a chief instrument, in denying me that christian right, and in disowning me as a member of

the superstitious Society, wherein I was educated, for exercising such right, in paying Tythes, Church Rates, and Militia Taxes, and defending the practice, in consequence of interrogatories, and censure

Thy much injured Friend,

T. CROWLEY.

Walworth, Jan. 27, 1776.

☞ The wounds of a friend, are faithful.

To the Insincere M. F.

IN your paper of this day, he calls Thomas Crowley's letters by the epithet of *Angry Essays*, but the intelligent know how to distinguish between righteous judgment, and such like performances as his, viz. *angry answers to just discipline*. He says, the *Quakers*, of which *society* he his a *fallacious member*, do not attempt to obstruct the law, but only refuse a voluntary payment of Church dues. Now it appears evidently to me, whatever reserved meaning he may have, that in case of a clear *legal parliamentary right* demanded, he who absolutely refuses to obey the laws of the supreme legislature, in Money Matters, doth certainly obstruct the operation of *such Laws*; and note well, the great Apostle to the Gentiles, says, in similar cases; "He who resisteth receiveth to himself damanation." Rom. ch. xiii. he unjustly adds, "to shew to the world that they believe

all

all forced maintenance for the ministers of Christ, is inconsistent with the institutions of Christ to his church."

Now to shew him, and others deluded with a false belief, the the inconsistency and absurdity of his Hypothesis, Tythes are now demanded and received in virtues of Acts of parliament, passed in the 16th century, whereby they were offered a free gift of the whole people, by their Representatives in Parliament, and confirmed by the Lords, and the then King, for themselves and successors. How therefore doth this poor spirited dabler, call Tythes, forced maintenance? This superficial penman, for the society, appears ignorant of the institution, and confirmation of Tythes. See Matt. chap. xxiii. v. 23. and Luke, chap. xi. v. 42, so are they confirmed by Christ, as well as by King, Lords, and Commons, in Parliament assembled.

As for T. C's. sufferings of being precluded from the QUAKERS Discipline and Government, in church business, so far from T. C's being displeased with that exemption, that he rejoiceth at it, and can truly say, he never attended one of them without pain, on account of their unchristian and illegal practices therein,

A Lover of Truth and Sincerity,

T. CROWLEY.

Walworth, Feb. 1, 1776.

A Copy

A Copy to T. C. and a few of his Class.

I Have just now been reading over thine of 31st ultim^o, which only came to hand this day, tho' dated 31st Jan. but nevertheless has 5th Feb. general penny-post mark on it; If it had come to hand sooner, I should probably have answered it sooner.

I am sorry thou should, after I have, so clearly, *refuted* the Quakers misconstruction of the text, "Freely ye have received, freely give," so weakly and stupidly repeat the old thread bear, absurd fallacies of the doctrine, and persuasion of mind, of *not paying Tythes*, arising from the *Spirit of Truth*; which is a *glaring Mistake*, and which I thus *prove*, "The *Spirit of Truth*, leads into all *Truth*;" but to refuse to pay Tythes is contrary to *Truth*, as it stands recorded in the holy Scriptures of *Truth*: Christ himself, as left on record, in two of the Evangelists, Matt. and Luke, asserts virtually, *that Tythes ought to be paid*, and there is not the least prohibition in all the holy Scriptures, in either old or new testament; to refuse to pay is therefore absolutely *anti-christian*; and as they were long before Quakers existed, given *freely*, in perpetuity, by the whole people of England, by their Representatives in Parliament, and confirmed by the House of Lords, and the Kings, Henry VIIIth. Edward VIth. and Queen Elizabeth, and since also confirmed, many times, by succeeding Parliaments; to refuse to pay, is therefore also dishonest, and fraudulent; and as the preaches of the Gospel, according to the established religion, have no other considerable means of obtaining food and raiment

ment for themselves, their wives, or their children; so hath the *Quakers* unjust, cruel Doctrine a tendency, as far as their bad influence reaches, to starve them! and can any one be so insatuated, as to think such conduct any part of the christian religion; for shame renounce it! and become more sincere and honest; and be no longer deluded by the *Grand Enemy of Souls*, who, as in the Apostle Paul's time, see 2d Cor. 11 ch. 13 ver. "Transforms himself into an Angel of Light," alias Enthusiasm, or Anti-christ, false Zeal, not according to knowledge, being a false fire kindled in the human breast, and mistaken by his Disciples for the *divine Spirit of Truth*; but as the author of the true Christian Religion hath left us, as on record, a noble key, or touchstone, whereby the disciples of Anti-christ are to be known from the true disciples of Christ; viz. "The tree is known by its fruits, and by their fruits ye shall know them;" so the fruits of the Spirit of Christ ever leads into all *truth, justice, sincerity, humility and mercy*, to do as we would be done by, and to allow Liberty of Conscience, or, in other words, to allow each of those to whom God hath given 10, 5, 2, or 1 talent, at his good pleasure, to exercise them, agreeable to the will of the Divine Giver, without the presumptuous and impious control of stupid, or *superstitious Enthusiasm*, which is very different in its fruits and effects, leading to the Love of Power, and to human combinations, in order to impiously limit the operation of *God's gifts* to his creatures; and so in effect to blasphemously claim a power, contrary to the Apostle Paul's doctrine, to make wise men, fools, and knaves, because born in one society, all think alike in disputable cases.

Walworth, Feb. 5, 1776.

T. CROWLEY.

To

To Mistaken Friends.

BE pleased, for your own safety and future well-being, to soberly peruse the following Extracts from the holy Scriptures, and wisely apply the Doctrine.

Your well-wishing Friend in the best Things,

T. CROWLEY.

Walworth, 12 Feb. 1776.

“**F**OR Inquisition shall be made into the councils of the ungodly, and the sound of his words shall come unto the Lord, for the manifestation of their wicked deeds; then beware of murmuring, which is unprofitable, and *refrain your tongue from back-biting*, for there is no word so secret that shall go for nought,” “and the mouth that *be-lyeth, slayeth the Soul* ;” “seek not death in the error of our life, and pull not upon yourselves *destruction*, with the works of your hands.” “When ye cast up the account of your sins, ye shall come with fear, and your iniquities shall convince you to your face :” “Then shall the righteous man stand in great boldness before the face of such who have afflicted him, and made no account of his labours :” “When they see it they shall be troubled with fear, and shall be amazed at the strangeness of his Salvation, so far beyond all they look’d for ; and they repenting and groaning for anguish of spirit, shall say within themselves, this was he who we had sometimes in derision, and a proverb of reproach.”

reproach." " We fools accounted his life Madnefs, and his end to be without honour ;" " how is he number'd among the children of god, and his lot is among the faints ; therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us : " " We wearied ourselves in the way of wickedness and destruction, but as for the way of Lord we have not known it : What hath pride profited us ? or what good hath our riches with our vaunting brought us ? All these things are passing away like a shadow, and as a post hasting by. "—" Because you have not judged aright, nor kept the Law, nor walked after the council of God : " " Horribly and speedily he shall come upon you ; for a sharp judgment shall be to them who be in high places, " " for mercy shall pardon the meanest, but mighty men shall be mightily tormented, and a sore *tryal* shall come upon the *Mighty* ! " " Wisdom is glorious, and never fadeth away, she is easily seen of them who love her, and found of such who seek her. " (*aright*)

N. B. *Solomon* relates of himself, thus, " I prayed and understanding was given me, I called on God, and the spirit of wisdom came to me : " " I prefer'd her before scepters and thrones, and esteemed riches nothing in comparison of her ; " " All gold in respect of her is as sand, and silver as clay ; I loved her above health or beauty, for the light that cometh from her never goeth out, for she is a treasure to men that never faileth ; which they who use, become the friends of God, being commended for the gifts that comes from learning. "

ing." " God hath granted me to speak as I would, and to conceive as is meet, for the things which are given me ; because 'tis he that leadeth unto wisdom, and directeth the wise : " " And such things as are secret or manifest them I know ; " " for wisdom is more moving than any motion, and passeth through all things, by reason of her pureness ; " " for she is the breath of the power of God, and a pure influence, flowing from the glory of the *Almighty* ; therefore can no defiled thing fall into her ; for she is the brightness of the Everlasting Light, the unspotted merror of the power of God, and the image of his goodness ! " " She maketh all things new, and in all ages entering into holy souls, makes them *Friends of God and Prophets* : " For God loveth none but him who dwelleth with wisdom, for she is privy to the mysteries of the knowledge of God, and a lover of his works : " " So if a man love righteousness, her labours are virtues, for she teacheth *Temperance, Prudence, Justice and Fortitude*, which are such things as men can have nothing more profitable in their life : " " Moreover by means of her I shall obtain immortality, and leave behind me an everlasting memorial to them who come after me . " " I shall set the people in order, and horrible tyrants shall be afraid of me . " " I shall be found good among the multitude, and valiant in the warfare of righteousness. I will therefore repose myself with her, for her conversation hath no bitterness, and to live with her hath no sorrow, but mirth and joy . "

To the Unhappily Mised.

HAVING made it very evident to many weighty Friends, that the Society hath all along been entirely mistaken, in abusing the ministers of the established church, as if they were *Hirelings* ; whereas 'tis very clear and certain, that *Tythes* were long before *Quakers* existed, made a free gift of, by the whole people of England, by their Representatives in Parliament, confirmed by the Lords and the King, and given in perpetuity, and laid on the lands and houses, and their produce and contents : so Quakers principle of not paying, teacheth *Fraud*, and consequent dissimulation and hypocrisy, to cover a *Pretence of Conscience* ; all which doth effectually exclude from the *Kingdom of Heaven* ! I therefore do most ardently desire their *Reformation* and consequent *Bliss* : So I would have all to repent and be converted, for remember ! without repentance there is no remission ; and also remember that to do justly, (to the clergy as well as others) and to love mercy, even to such who sincerely differ from us in judgment, and to walk humbly before our Creator, or as in his *omniscient Presence* ; and to be *sincere*, and to render to all their dues, and to have charity, for every honest man, meaning well, are certain *universal Duties*, without which there is no Salvation : Remember again the sacred record, *Micah. 6 chap. 8 ver. "* He hath shewn thee O man what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God, *Ver. 9, The Lord's Voice crieth unto the City, and*
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the man of wisdom shall see thy name ; hear ye the rod, and who hath appointed it."

Isaiab 65 chap. 2 ver." I have spread out my hands all the day long to a rebellious people, who walk in a way which is not good, after their own thoughts, a people who provoke me to anger continually to my face. Ver. 13, Therefore thus saith the Lord God, behold, my servants shall eat, but ye shall be hungry ; behold, my servants shall drink, but ye shall be thirsty ; behold, my servants shall rejoice, but ye shall be ashamed. Ver. 14, behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit. Ver. 15, and ye shall leave your name for a curse to my chosen ; for the Lord God shall slay thee, and call his servants by another name."—It may be, not improperly said, the Society hath been in a state of spiritual bondage or captivity ever since the year 1706, now near seventy years, the period of time in which the *Children of Isreal* were in a state of captivity in Babylon, in that outward dispensation ; so I hope Friends redemption is not far off—A multitude of external conditions relative religious membership, may make many dissemblers and hypocrites, but not *Christians* : The Christian Religion consists not in external forms, but in doing to others as we would be done unto, and in loving the Lord with all our heart and soul, and our neighbour as ourselves ; in not swearing, in avoiding fornication and blood, and in returning good for evil, and in being *just, sincere* and *charitable*, both in sentiment and practice, and the whole founded on faith ; so being led and guided by the Divine Spirit of Truth,

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which leadeth into all truth, and out of error and superstition.—The favourite Apostle of our Saviour hath left on record 10 chap. Acts ver. 34 “Of a truth I perceive God is no respector of persons ; but in every nation, he that feareth him, and worketh righteousness is accepted of him.”

Thy Well-wisher, Candid Reader, in the best Things,

A Rational Christian,

T. CROWLEY.

Walworth, 6th March, 1776.

A Copy to T. C.

MISTAKEN FALSE-ZEALOT,

IT hath been asserted by some of thy class, that a Society hath a right to make what rules they please, (and if any member do not approve them, they may leave such Society :) So then it may be inferred, that the *Quakers* have a right to set up or uphold rules to defraud the national ministers of their legal Tythes, which some do in effect assert, but if generally speaking, such pretended right of making rules be maintain'd, what is it, but to maintain, that the Society of *Quakers* have a right to make rules to require their members to rob on the highway, as well as to rob the parson : I am persuaded you will have more modesty, than so to fly in the face of *justice* and its *divine Author*, so doth such unrighteous claim, asserted and passing uncontradicted, (saving my own censure) in the yearly meeting of 1774,—become eventually a notorious violation of the Divine Law,

Law, of doing justly, loving mercy, and walking humbly—and therefore ought in point of justice, and to restore lost honour to the Society, to be effectually exploded and *disclaimed*.

The Society very evidently appears to be got too much into a false rest, dwelling too much on unserviceable superstitious externals, not enjoined by either Christ or his Apostles, and too much disregarding the *essentials* of the *Christian Religion*, which are *truth, charity, and sincerity*, and allowing *Liberty of Conscience*; to be deficient in the latter, excludes from the Kingdom of Heaven. *Quakers* may dress precisely plain, and at the same time have proud hearts, may be precise in keeping to Thee and Thou, and nevertheless be subjects of the enemy's kingdom, through *false Zeal and want of Charity in Sentiments*; and lamentable is the case of such unhappy, deluded, short-sighted Bigots, who may be in some cases, not unfitly compared to the case of the Apostle Paul before his conversion; when, as he hath let on record, he thought he was doing God service, while persecuting the *Christians*; so terrible to themselves and others, are the unhappy effects of false fiery Zeal.

I therefore as a well-wisher to all, do sincerely recommend an humble and sincere enquiry into so tremendous a case, with all fervour and diligence; as the salvation of thy poor Soul may probably depend thereon, &c.

Thy Injured and abused Friend,

T. CROWLEY.

Walworth, 5th April, 1776.

Differ-

Dissertations *on the Peculiarities of the* QUAKERS,
in a Letter to Dr. F. and D. B.

IT appears very sorrowfully necessary, in the first place, to put you in mind of *Christ's Doctrine* to the *Jews* ; 12 ch. Luke, ver. 1, 2, "Beware of the leaven of the pharisees, which is *Hypocrisy* ; for there is nothing covered, that shall not be revealed ; neither hid, that shall not be known."

Justice hath ever been deem'd, and certainly is, an universal Duty, to the national ministers of the Gospel, as well as others, therefore must it necessarily follow, that whoever, having common sense, pretends Conscience, in refusing to pay such national ministers their just parliamentary right, being founded on the free gift of the people, and confirmed by the Lords and King ; must be a *Dissembler* in the present time, after so clearly explained.

In the next place, I shall consider the pretence of Conscience, in respect of the singular number, and the names of months, and days, I do not complain of any impropriety in either ; but it evidently appears to reason and common sense, as well as religion, that 'tis the proper business of school-masters to instruct aright on these unessential articles, and a minister of the Gospel, as such, hath little to do with it, and 'tis ever safest to avoid superstitious articles, in any system of religion ; because a pretence of conscience therein, to preserve the appearance of unity, and to void censure, is attended with *Insincerity*

cerity and *disimulation*, which is *sinful*. Religion without sincerity is no better than a farce ; and can never please the divine author of truth and sincerity ; and so must end in delusion. If Friends would, in true humility and devotion of soul, pray, and put up their petitions to the bountiful Creator and Giver of that Wisdom, which comes from above, as is related by the Apostle James, chap. 3, ver 17 “ The Wisdom that is from above, is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, *without partiality*, and without *hypocrisy* : ” And this in lieu of *Idolizing their own Rules*, the works of mens hand ! ’twould be happier for them.

I have also to observe, the private Discipline of the society, as misapplied by *Quakers*, to discourage sincerity and honesty, makes the lives of the sincere and honest, who pay ; in measure, uncomfortable ; and therefore is it cruel ; and also makes more *Ductile Spirits*, *Dissemblers*, and *Hypocrites* ; by which means the Kingdom of Antichrist hath been much enlarged, to the great Grief of my poor Soul ; often seeing so many high Professors so unhappily misled !

The private Discipline should be now exercised, as in the time of the Apostles, see 1st Corinthians 5 chap. viz. to discourage pride, covetousness, malice, carnality, hypocrisy, reviling, extortion, and injustice : And not to induce your members to defraud the national ministers of the Gospel. of their just parliamentary Right, this is a very dreadful affair, and calls aloud for *Reformation*, much of which is necessary to your *Salvation*.

I therefore

I therefore fervently do wish your exercising the talents, which God has graciously afforded you, in aiding his servants, as instruments, in so important concerns ; and persecute no further, but repent, and retract, or Woe will attend. The Spirit of Truth leads into all Truth, and out of error and superstition : And the tree is known by its fruits ; *Sincerity*, and *Charity in Sentiments*, are certainly *universal Duties* ; which see confirmed by the Apostle Paul, 1st Cor. chap. 12, 13 and 14.

I am a faithful Well-wisher to the Whole,

THOMAS CROWLEY.

Walworth, 20th April, 1776.

A Copy to Dr. F. D. B. M. B. and J. H.

HE who walks in darkness, or by a false light, is liable to stumble, or to be misled ; which doctrine will hold good, both outwardly, and spiritually ; and it is of much importance to examine and investigate : 'Tis founded in the holy scriptures, and the experience of wise and good men of every age. In outward things, an *ignis fatuus*, or Will with a whisp, or Jack with a lanthorn, so call'd, is a false light, which often leads into pools and ditches—So in spiritual things, the false Fire of Enthusiasm, being a mixture of the workings of the human passions and affections, with that common grace, bestowed on all, and when the warmth, which arises from the workings of such human affections, do unhappily prevail, and mistaken for

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the Divine Revelation, or *Inspiration* of the *Almighty*, doth cause unwarrantable notions to be taken up, as *Truths*, under the delusion of such aforefaid *false Fire*, issuing a false Light, and leading into false Doctrines, so have been the foundation of the many errors, which have crept into each of the many systems, called Christian; but in parts, are all of them erroneously so called, being really superstitious, and anti-christian, in principle, as being contrary to the doctrine and practice of *Christ*, and his Apostles,—an unhappy and dreadful case! from which, who shall deliver? The wisest and safest way will be to apply, in true and sincere devotion of soul, to the Divine Giver of every good and perfect gift; and beseech him, as on the bended knee of your hearts, to enlighten your minds with that Divine Wisdom, which comes from above, which, according to the Apostle James, 3 chap. 17 ver. “Is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without *partiality*, and without *hypocrisy*.—So may we be influenced to become real Christians, in practice, in all sincerity and truth, and “so may our lights shine before men, that others seeing our good works, may glorify our Father who is in Heaven!”

Thy sincere well-wishing Friend,

T. CROWLEY.

Walworth, May 10, 1776.

P. S. “The tree is known by its fruits, and by their fruits we may know them.”

N. B. If

N. B. If the *private discipline of the Society* was properly applied, to correct Vice and Superstition, Bigotry, Hypocrisy, and Covetousness, as by the Apostles in their time, (see 1st Cor. 5 ch.) especially against T. C. and others of his class; 'twould do more good, and conduce more to a very necessary reformation, than applying it to all tythe payers in England, as such.

Idem,

T. C.

A Copy of a Letter to many Friends.

See Isaiah, ch. 63, ver. 3, and following:

“ I Have trodden the wine press alone, and of the people there was none with me; I will tread them in mine anger, and trample them in my fury; for the day of vengeance is in mine heart, and the year of my redeemed is come: And I look'd, and there was none to help; and I wondered that there was none to uphold; therefore, through a merciful blessing, mine own arm brought salvation unto me, and my fury, it upheld me; and I will tread the people in mine anger, and I will bring down their strength to the earth. I will mention the loving kindness of the Lord, and the praises of God, according to all that the Lord hath bestowed on us; and his great goodness towards us, which he hath bestowed according to his mercies, and according to the multitude of his loving kindnesses; for he said surely, they are my people,

children that will not lye; so he was their Saviour; in all their afflictions, he was afflicted; and the Angel of his Presence saved them; in his love, and in his pity, he redeemed them; and he bore them, and carried them, all the day of old; BUT THEY REBELLED, and vexed his holy Spirit; therefore he turned to be their enemy, and he fought against them."

Then see Revelations 12 ch. 7 ver. and following :

" And there was war in Heaven, Michael and his angels fought against the dragon; and the dragon, and his angels fought, and prevailed *not*, neither was there, any more place found for them in Heaven. And the great dragon was cast out, that old serpent, call'd the Devil and Satan, which deceiveth the whole world; he was cast out, and his angels were cast out with him. And I heard a loud voice in Heaven, saying, now is come salvation, and strength, and the *Kingdom* of our God, and the *Power* of his *Christ*; for the accuser of our brethen is cast down, which accused them day and night before our God; and they overcame him by the *Blood of the Lamb*, and by the words of their testimony; and they loved not their lives unto death: Therefore rejoice ye Heavens, and ye who dwell therein.—But the dragon was wrath, and made war with those who keep the commands of God, and have the testimony of *Jesus*.

N. B. The preceding sacred records are for instruction throughout ages, in the dispensations of his *divine Providence*, who hath all power in his hands, and can turn and overturn un-
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til he reigns, whose right it is, by whose over-ruling Providence we live, and move, and breath, and have our being ; therefore should our lives be dedicated to his honour and glory, and to promote the good and welfare of souls, in all sincerity and truth.

These are my honest Sentiments,

T. CROWLEY.

Walworth, 12th May, 1776.

P. S. In former times there were those who would have molten and graven images, as also golden and brazen Images, as *Objects of Adoration* ; but in these times, Societies, calling themselves Christians, have now set up *Written Images*, not founded in the holy Scriptures, or inspiration, as objects of *Faith* and *Obedience*, which is another species of *Idolatry*.

Idem,

T. C.

A Copy to R. H.

Ungenerous Friend,

I Was streightened for time when I wrote thee a few lines yesterday, and now having half an hour to spare, shall freely expostulate with thee a little further, in some hope of reclaiming thee from thy present very dangerous state of mind. " Beware of the Leaven of the Pharisees, which is *Hyprocrisy*." The
Scribes

Scribes and Pharisees, at the time of Christ's outward appearance on earth, were superstitious Zealots, in unessential externals; but neglected the weightier matters of the law, Judgment, Justice, Mercy, Truth, Sincerity and Charity; such very evidently appears to be the state of T. C. and R. H. and many others of the leaders of the Quakers now, who appears too near a parallel to the Jews of old.—They also falsely accused the *innocent Jesus*, of being *Insane*, or tantamount, or worse, that he had a devil, and was mad; so was also the Apostle Paul, as falsely accused, that much learning had made him mad; and so the self-righteous, confuted, superstitious Quakers, (because they are confuted, and unable to answer in point) very falsely accuse the innocent writer of this epistle; who is also very innocent of the other false accusation, which is also very base; probably his rebellious son, fill'd with ingratitude, may have been made an instrument, in the hands of false zealots, in the way of misapplying the *accused private discipline*, for such it is, when exercised to induce fraud and dishonesty, in using means to deprive the national ministers (who appear more sincere, humane, and charitable, and therefore more Christian than yourselves) of their just parliamentary rightful dues; and which according to Christ's own specific doctrine, ought to be paid; see 23 chap. of Matt. 23. ver. and 11 chap. Luke. 42 ver. and N. B. Tythes are no where, in all the new Testament forbid, exploded, or annul'd: So that 'tis high time you look'd to yourselves; your false accusations, rebound from me; I thank God, I have abundant cause of being thankful to the Father of the Spirits of all flesh, for his abundant loving Kindness to my poor soul; and I find myself, through his divine goodness, full of
comfort

tomfort and divine consolation ; and should rejoice to communicate, as I could wish : I am, very truly, the well wisher of every man, and when I rebuke or put to shame, 'tis because milder methods do not avail. The obstinately tenacious of superstition and vice, must be treated as such : But be assured, my sincere desires are, to reclaim therefrom, for the good and salvation of souls, and in the discharge of my duty ; and I heartily wish for your own sakes, your principles so amended, as to become equally justifiable : But remember the sacred record, 101 Psalm, 5 ver. " Whoso slandereth his neighbour privily, him will I cut off ; he who hath a proud heart will I not suffer ; ver. 7. he who worketh deceit shall not dwell within my house ; he who tells lies shall not tarry in my sight. The Lord reigneth, let the people tremble ; the Lord our God is great, he is high, above all the people, and can turn and overturn, until he reigneth, whose right it is."—Superstition and human unscriptural traditions, must be confounded, and end in delusion and shame : " But the mercy of the Lord is from everlasting to everlasting on them who fear him, and his righteousness to children's children."

T. CROWLEY.

Walworth, 14 May, 1776.

P. S. Malice and revenge, as Persecution, are the works of the devil, as is superstition and vice, the strong hold of satan. I esteem it a much worse crime, to rob an honest man of his just reputation, then to rob him of money on the highway, so
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let what is past suffice, and may the guilty repent and reform,
for without repentance there is no remission.

Idem,

T. C.

MEMORANDUM.

THE best counsel's opinion hath been taken on the *unchristian* minutes of 1706 and 1733, though artfully wrapped up in the religious language of Priestcraft, are, in effect, an undutiful insult upon government; are an ungrateful abuse of the *Act of Toleration*, enacted in favour of Dissenters, about 17 years before, allowing them, in effect, *Liberty of Conscience*.—Yet, so soon after, forgetting, or neglecting their Duty and Gratitude, the Quakers, for the first time, made it a rule, as the condition of continuing members, for every member to refuse or decline *paying Tythes*, or, in effect, in other words, made it in 1706, the condition of membership, to disobey the solemn laws of the same Legislature, who, 17 years before, so graciously and benevolently indulged them, in *Liberty of Conscience*, to worship a part, &c. The ingratitude appears very striking and glaring, and the more so, as such minutes are diametrically opposite to the plain doctrine of Christ himself, and his Apostles, as well as to the laws of the land, made long, very long, before the Society existed; all which evidently appears, a strange contrast to the principles of
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Christian Religion, and therefore it is *high time to explode it*. The very arduous pains taken in all meetings for discipline, to promote so disloyal and dishonest principle, appears a cogent strong reason, for using endeavours to emancipate the youth of the society, in particular, from so dangerous *unrighteous a Yoke*, as is the fraudulent, *pecuniary Testimony*, of refusing to pay the national ministers, their just parliamentary dues, for the support of their families.

N. B. The private discipline, applied to sincere, honest payers of Tythes, is strongly of the nature of *Persecution*; though of a different species to fire and faggot: Malicious and revengeful defamation (because I have refuted their superstitious doctrine and discipline, and they unable to answer, in point) is also of the same diabolical Nature, viz. *Persecution*.

To the Printer of the Public Ledger.

AT this very critical season, when the reformation of the Church, or the practices and system of Faith, thereunto appertaining, is under so very respectable consideration, it may be well for any one, suitably qualified, to propose any useful remarks, respecting the most remarkable absurdities, which having, unhappily, obtained in former ages of Papistical Darkness and Superstition, were as unhappily retained by the reformed Protestant established Church, whose Votaries, although commendable in emerging from many very superstitious Articles of the Church of Rome, have nevertheless concurred to adopt,

and hand down to posterity, some tenets, not reconcileable to the Holy Scriptures, to right reason, or to common sense ; and as such may be considered disgraceful to the professors of the *Christian Religion*, of which they are not really any part, as not having been enjoined, enforced, or recommended by any precept of Christ, or his Apostles. I do not, in this Letter, propose to enter into all the particulars of the Thirty-nine Articles, many of which are very well, and some others less so ; but for the present I purpose to confine my remarks to *four Heads*, the impropriety whereof, I think can scarcely have escaped the silent remarks, of every considerate Member of the established Church.

The first is, the *Athanasian Creed*, unintelligible, and irrational, not capable of demonstration, by any principles of Truth, or by the Holy Scriptures ; and therefore the Creed appears, as it were requiring false pretences, or untruths, from its Professors, who cannot understand it, and cannot, with truth and sincerity, be properly said to believe, what they are incapable of understanding ; or of reconciling to the *divine Principle of right Reason*, illuminated by the *grace of God*, or to the *Scriptures of Truth* ;—so may it be said, putting untruths into the mouths of those, who are catechised therefrom.

The second Head is, *sprinkling of Infants*, very imgrammatically, and improperly called *Baptism*, for which administration to Infants of a few days, there cannot be found, either precept or practice, in all the *Holy Scriptures* ; nor cannot be rationally,

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or consistent with common sense, supposed to convey, or infuse any intellectual improvement to Infants, newly born and helpless. Abundance more materials, for supporting *adult Baptism*, or plunging into, or dipping in, or washing with *pure Water*, is found in the Scriptures, as in the river Jordan, &c. but I do not remember it any where in Holy Writ, enjoined otherwise than consequent to preceding Faith and Belief, which is not applicable to Infants of a few days; and whatever advantage may arise from real Water Baptism, or plunging into Water, as did the Disciples of Christ, in the river Jordan, &c. I will not hesitate to suppose, that consistent with Scripture Records, if Christians, finding it necessary, and having faith therein, do, of their own rational Faith and Motion, baptize themselves, it may be of as *much service* as if done by, or under the direction of, any Parson in the *priestly Office*, and much more by an Adult or Youth, of suitable intellectual advancement, doing it for himself, when necessary, and in Faith, than by the most eminent officiate, to a new-born Infant, at such time, in a state incapable of intellectual improvement.

The third Head I meant to touch on is, the presumptuous and impracticable promises required to be made by those who are commonly called Godfathers and Godmothers, and which *Names* might be very proper if the performance of such high Obligations were to them possible and effected; but, it may be fairly presumed such performance cannot be effected for others, especially by human nature; and therefore are such promises wholly unfit to be made a practice of, in the promiscuous manner

ner they usually are, it being the proper attribute of God alone, by his Holy Spirit, to convey such ineffimable Graces, Blessings, and godlike Virtues, to the Human Species, as are in a common rote way, absurdly promised by poor, incapable, finite, and sinful Fellow Mortals, to poor innocent Babes, who are, without such ineffectual security, under the protection of an omniscient, over-ruling, bountiful Providence ; and may be safely trusted there, until capable of age and capacity to receive, and understand the necessary tuition, as instrumental under the same Providence, to improve and exalt their intellectual powers ; and then, as far as such tuition, &c. is found to be practicable, it is the proper province of the parents of the child, as far as they are capable, to use religious and rational means of instilling into their little minds, the principles of Religion and Virtue, and which is all either *Parents*, or other *Sponsors*, can with safety engage for.

The fourth Head, which I call an absurdity, is part of the matrimonial Ceremony, “ *With my Body I thee worship ;*” which term, however it may have been used in former Ages, is now, as I conceive, constantly understood to describe the *reverential* effort of the mental faculties, or that *adoration*, which ariseth in the grateful *Soul*, to the Divine Author of his Being and Bliss, and by no means proper to be applied to a mere Woman as an object, as every absurd deviation from Scripture Precepts, and from divinely illuminated, sound Reason, hath a tendency to invalidate the *System*, of which such deviating Tenets are a part.

There may be many other useful remarks made, respecting other parts of the established System ; but these being what must be obvious to every rational Reader, I could not well forbear submitting them, openly, to the animadversion of those, whose proper concern it may be to promote a *Reformation* : And I will even presume to wish, that the Head of the Church, would graciously deign to stir up the dignified Clergy, to so necessary and *good a Work*.

May 4, 1772.

T. C.

EXPOSTULATION *with an* ATHEISTICAL INFIDEL.

THROUGH times vast length, from all eternity,
It must be granted, some first cause must be ;
For how could giddy chance from atoms hur'd,
Amidst the expanse, produce this beauteous world ?
Tell me, O man ! whoe'er thou art, who durst
Dispute a godhead, or his power distrust,
Who made the stars, the sun, the moon, the earth ?
Who gave them laws, or gave their motion birth ?
What power, but infinite, could these erect,
Or made to move, their constant course direct ?
Who made the earth productive of each grain,
And seeds implanted, vegetate again ?
Who made each animal, and them endow'd,
With powers best suited, or as best bestow'd ?
Who made man's body, and who made his mind,
A thinking substance, to due bounds confin'd ?

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Presumptuous fool! who dares a God deny,
 Can'st thou the movements of the soul descry?
 Tell how the body and the soul unite,
 Or how the eye the body doth enlight?
 Of mind and body, see the wondrous frame,
 Could chance, or matter, e'er produce the same?
 No, no, 'tis madness, and impertinence,
 To think that matter, or to say that chance
 Could e'er produce, or form so glorious plan,
 As seen in nature, and as seen in man;
 Amazed stand! then shrink into the dust,
 Abhor thyself, and say the reason's just,
 That God, who was before the world began,
 Should govern all, and made both it and man.

4 August, 1742.

T. CROWLE

An ACROSTIC PRAYER.

HEARKEN O Lord! and hear me humbly pray,
 I n fear and fervour, that thou may'st display
 M ercy with grace, to o'erspread the humble mind,
 W ith faith unmixt, that my request may find
 I n thy compassion, full, a needful share,
 L est I, in vain, should offer this my prayer.
 'T hou great Jehove! the fountain of all bliss,
 T each me, good Lord! where I have done amiss;
 H unble my heart, lest I should soar above,
 O ffers and tenders of thy peaceful love.
 U nite my heart, yet more and more to thee;
 P reserve my mind in pure tranquillity.

P reserve

R each forth thy wisdom, and impart thy grace,
 E ach hallow'd virtue of the christian race
 S end me, thy truth, strict justice, and pure love,
 E namour me with solace from above ;
 R estore lost friendship, and restore my friend,
 V ex'd or disturb'd, as suffer'd for some end,
 E ach cause prevent, that would division send;
 I n unity preserve, by grace uphold,
 N ot too abject, nor yet too rashly bold :
 P repare my heart to frequent charity,
 E spoused thus the cause of poor may be ;
 R eplete my mind with fervent hope and joy,
 F ree me from pride, and let no lust annoy :
 E ach error of the mind eradicate,
 C leanse thou my heart from sin, and recreate ;
 T hy holy name, my constant theme shall be,
 P rovided always, in soul sincerity.
 E ngage my heart, thy holy name to praise,
 A nd thro' thy grace, true adoration raise.
 C ontent me with the competency sent,
 E nlarge my heart, if riches should be lent,
 W ith generous views, and true benevolence,
 H erewith join also free beneficence.
 O n thee, my God, my safety I'll repose,
 S end me my health, with peace, if I may choose ;
 E ndue my mind with fortitude, and free
 M y heart, from folly or inconstancy :
 I ncrease my knowledge, and enlarge my might ;
 N ever forsake, or leave me day or night ;

D iffuse

D iffuse thy holy spirit more and more,
 I nto my heart, that I may thee adore,
 S ecret and fervent let my prayer be,
 S eeking the source of true felicity.
 T ry me, and prove me, if it be thy will,
 A bſtract ill paſſions, and preſerve me ſtill ;
 Y et let me live unenvied and belov'd,
 D eal me true friends, until I be remov'd
 O n wings of joy, to paradise above,
 N 'eer more to grieve, but ever more with love,
 T o ſing and praiſe, and celebrate thy name ;
 H eavens bleſt chorus joining in the ſame ;
 E ach ſoul on earth, I wiſh this happy ſong,
 E recting praiſe amiſt the bleſſed throng.

Compoſed by Thomas Crowley, in the year 1744.

An ELEGIAC POEM,

To the Memory of ROBERT HENDERSON, jun. deceased,
 who departed this Life, February 22, 1744-5.

EAS'D by reſeſ of the meridian heat,
 Where Phœbus' rays have left a cool retreat,
 Sate in a grotto, near the warbler's tree,
 Who ſings in concert to my elegy ;
 No wanton muſe, here, I invoke to aid
 My mournful ſong, in Philomella's ſhade :
 Gay, ſprightly tunes, beſt ſuit a morning ſong ;
 To evening ſubjects, graver tunes belong.

Heaven's

Heaven's first-born muse ! assist me to rehearse,
 And paint my sorrows, in elegiac verse ;
 Cœlestial Light ! inspire my heart to tell,
 Vanquished by death, how dear Alexis fell ;
 Bright emanation, of eternal Light !
 O ! teach me also of his life to write :
 Sing heavenly Muse ! sing of his life, who fell
 A glorious victim ! mourn him Philomel !
 His chearful life, whose innocence prevail'd,
 And bade him live, yet Death as chearful hail'd :
 His life how social, how serenely gay ;
 How sweet his converse, and how brisk at play ;
 How steady to his trust, how fine his sense,
 How justly, fitly, did he words dispense ;
 His spirit lively, and his soul sincere,
 His words but few, and pleasing to the ear ;
 Pleas'd too to hear, when sense display'd aright,
 To entertain, inform, or give new light :
 A friend to wit, in friendship always true,
 Thus Mirth, with innocence, did oft ensue.
 His manners winning, and his mind upright,
 Deportment steady, easy, and polite :
 In virtue's paths, he steadily pursued,
 And shew the wisdom which his soul endu'd.
 No ostentation told us he was good,
 Yet all his actions shew us how he stood ;
 Firm in the faith, that all things here below
 Are fit disposed, which him suffic'd to know ;
 Contented thus, his lot he calmly bore,

And frequent study'd nature to explore.
 The pearl of price he found, and made his choice,
 Which taught his soul to hark to wisdom's voice ;
 Instruction learnt, he hoarded in his heart,
 And from it's council's would he not depart :
 Pleas'd to inform, and pleas'd to be inform'd,
 To cheer the soul, and raise the hope forlorn'd,
 To comfort all, to cherish social fire,
 And pleas'd our souls, with friendship to inspire !
 Thus liv'd Alexis, and thus died my friend ;
 Beyond his exit, now my song attend :
 His purer part, no time, or chance can change,
 The clay interr'd, his soul above doth range ;
 Got from it's cage, his spirit takes a flight,
 With guardian angels, to the realms of light !
 There rest dear shade, while we our loss deplore,
 We mourn thy absence, while our souls adore !
 The loss is ours, thy lot's eternal gain !
 No impious wish, shall fetch thee back again,
 Yet nature's weak, and sorrow melts the soul,
 While drops effulgent down our cheeks do roll :
 All friends unite to mourn our loss below,
 As o'er his grave, our friendly tears do flow.
 The soul thus melted, then it's reason's part,
 To raise the spirits, and to cheer the heart.
 He's gone, it's true, we see him here no more ;
 Nor how he triumph's, can we yet explore ;
 No more his converse can we hope below,
 No more such favours will he here bestow ;

Yet, yet, relent not, let our grief abate;
 He's gone to bliss, our sufferings to relate;
 Perhaps, now guardian to his friends, has sang
 The song of Moses, and the song of Lamb.
 Cœlestial host! with songs, now hail him home,
 And bid him welcome to the heavenly dome.
 O! shade Ætherial! guard us while we live!
 O! Heaven! shew mercy, and our faults forgive;
 Learn us to live, as once Alexis taught;
 Learn us to die, with fortitude full fraught.
 Thus when thou put'st a period to our breath,
 Resign'd to thee, we'll meet the arms of death,
 Our souls unfetter'd from this earthy clay,
 Shall view the regions of eternal day:
 Then send Alexis! cloth'd with heavenly might!
 To hail us onwards to eternal light!
 Thus let us hasten to the realms above!
 And seek his friendship, and his ancient love.

By THOMAS CROWLEY, August 30th, 1745.

F I N I S.

